Of the Church—By the Church—For the Church

Luther League Review

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A Lutheran Congregation of Deaf Mutes

THE illustration shown on this page and kindly loaned to us by the *Lutheran Pioneer*, presents the members of the "Evangelical Lutheran Immanuel Congregation of Deaf-Mutes at Milwaukee, Wis.," and these unfortunates, residing respectively at Milwaukee, Chicago and Cincinnati.

These missionaries are now caring for the deaf and dumb in the following cities: Chicago and the neighboring cities, St. Paul,

LUTHERAN CONGREGATION OF DEAF MUTES AT MILWAUKEE, WIS.

part of the schoolhouse in which they meet for divine service.

In the year 1896, upon urgent request of Rev. Reinke, Sr., of Chicago, the Missouri Synod, then convening at Fort Wayne, Ind., resolved to take up the work among the deaf of this country, in consequence of which three missionaries are now laboring among Minneapolis, Cincinnati, Louisville, Indianapolis, Evansville, Milwaukee, Sheboygan, Racine and Oshkosh. Rev. T. Claus of Elkhart, Ind., who has also become proficient in the sign language, has in addition taken up mission work among the deaf in Elkhart, Goshen and South Bend, Ind.

In the autumn of the year 1896 Rev. T.

Wangerin was installed among the deaf of Milwaukee, and his work has been visibly blessed. In the summer of 1898, after public confirmation of eight grown deaf persons, steps were taken toward the organization of a deaf congregation. A constitution has been accepted and a congregation established, now numbering thirty-five communicant members, and is now partly self-supporting.

At the recent meeting of the Missouri Synod at St. Louis this congregation applied to the Synod for membership and was admitted with great joy. This is the first Evangelical Lutheran congregation of deaf-mutes in Wisconsin and the first of its kind connected with the Missouri Synod.

The Margin of Salvation

Salvation is attended with difficulties. But the narrowness and difficulties are neither with Christ who is a complete Saviour, nor with His perfect redemption. The margin of salvation is narrow, but it is sufficient. The question is often asked, either in words or deeds: "How nearly can I serve the world and still gain heaven?" It is a narrow escape we have, for scarcely are the righteous saved. Jesus teaches this in instructing the disciples to enter by the straight way and narrow gate. This illustrates and answers all questions about salvation. Whenever any one comes pleading the merits of Christ's righteousness he enjoys abundant entrance into the kingdom of God. The covenant in Christ's blood overcomes the difficulties besetting the way.

Perils jeopardize the salvation of the righteous, and sin taints all human righteousness so that no person can appear before God without deficiency or failure. We observe the efforts of the righteous, and we know their trials, their sufferings and their conflicts. Often their own feeling is that they are just saved. Like Paul, "But by the grace of God I am what I am," is their conviction. A few years ago one of the great ocean steamers broke her shaft in mid-ocean. For many days she drifted. At last she came into port. If her captain had been any less a seaman, if she had encountered a severe storm, the great ship might never have reached port in safety. All might have gone to a watery grave. Often this expresses the apprehension of the righteous who feel that at last they gain heaven, but how? Often it may be as the shipwrecked mariner who hardly gains port. The utmost diligence and constant watchfulness are alone sufficient for the Christian's salvation. The continual striving and the incessant labor call for watching and praying. So one of Christ's teachings is never to be forgotten. It is our weakness without Him in any effort to lead a Christian life. Like Paul with his thorn in the flesh the Christian is to learn that in his weakness God's grace is sufficient for him. Consciousness of outward and inward weakness makes necessary a resort to Christ for spiritual strength and quickening.

Loyalty

Loyalty to one's duty is a prominent theme, but loyalty to one's Church does not so often receive attention. A writer in one of our Church papers thus explains what Lutheran loyalty is:

The man who is most loyal to his own regiment in the service is the man who is most loyal to his country. Dewey's duty did not consist in disparaging the peculiarities of the navy, or in trying to show that, while he was in the navy, the cavalry was the most magnificent arm of the service; but he achieved his greatness and won the hearts of his countrymen by trying to make the discipline and loyalty of his own soldiers effective. It is neither by undue eulogy nor disparagement of others that we best accomplish our work, but by fidelity in the discharge of duty, and the Lutheran system is one of such excellence and power that we do well to show devoted loyalty to our Church and her distinctive doctrines. Her methods and her teachings are well designed to lead the world to Christ and to develop men everywhere to the highest stage of Christian excellence and efficiency. Lutheran loyalty does not mean a loyalty to forms and ceremonies, but a loyalty to doctrines and duties that leads the soul to the Saviour and causes our life to be hid with Christ in God.

Deaconess Work

In 1838 the Lutheran Church had one mother house with only one deaconess in the village of Kaiserworth, Germany. No income but hope. God's hand, however, was in this work. What is the deaconess work of our Church to-day? In 1898 there were 85 mother houses of the Kaiserworth type, with 15,000 deaconesses at work in 4,750 places in Christian, Mohammedan and heathen lands. Now the income for this work exceeds $3,000,000. Too many know the value of this work for it to be otherwise than growing. Where personally known it is intensely desired.

THE GIFT OF GOD, for which Christmas stands renewed through the centuries, and of which every other gift is the emblem, is ETERNAL LIFE through Jesus Christ our Lord.

Christmas

Ring out, O bells!
Your merry, merry chime,
And usher in
The happy Christmas time.
Ye twinkling stars
Smile on the world below,
As on that night,
Many long years ago,
When, sweetly sounding from the mid-night sky,
Came the glad song, "Glory to God on high!"

Bright angels brought
The news of Jesus' birth,
And still their song
Is ringing through the earth.
Hark! Nature speaks,
And echoing voices rise,
"Glory to God!"
The deep-toned ocean cries:
"Good-will to men!" the pine-trees murmur low;
And "Peace on earth," whispers the falling snow.

While Nature's voice
Repeats the angels' song,
While Christmas bells
The ringing notes prolong,
Mortals awake,
And join the music sweet;
The Christmas morn
With joyful carols greet.
All hail the day that marks the Saviour's birth,
Glory to God, peace and good-will on earth!

—*Selected.*

No Room for Jesus

Luke 2:7

The greatest event in the history of the human race was the Incarnation—the birth of Jesus Christ on Christmas morning. The most startling fact connected with that event was this seemingly trivial statement of St. Luke, that when He came there was no room for Him, no room for Him the Promised One of the ages, God Himself manifest in human flesh, whose coming had been foretold to so many generations, whose day so many had looked for with longing hearts and eager hopes.

How typical of His reception ever since. Do we doubt this? Do we point in pride to the many beautiful churches, to elaborate services and elegant furnishings? Do we boast that we are a Christian nation that honors the name of Jesus, and that is destined to bear the Gospel to many benighted hearts in heathen lands? Do we recount with great satisfaction to all our works and institutions carried on "in His name?"

Yet is not this Word true of our own hearts, "no room for Jesus?" Crowded out is He by worldly pleasures, ambitions, desires and selfishness. What little heed do we give to His right and lawful claims to a full surrender of our hearts to Him. Who are they among us who are "filled with the fullness of God?" Alas, our hearts are too crowded with other things to make much room for Christ.

This "ungodliness," this "godlessness" is the great sin of our age. It is this that leads to formalism on the one hand and materialism on the other.

This Christmas-tide then calls to every earnest Christian to throw wide open the door of the heart and let Christ come in and find ample room and take full possession. Thus alone can we learn to "delight" ourselves in the Lord, pray aright, worship aright, live aright. Then we will think God's thoughts, live God's life, work God's works.

What we need to-day is the conspicuous Christian, conspicuous for the full, strong, steady-flowing Christliness of his daily life, who by the power of the indwelling Christ can truly say, "For me to live is Christ," "Christ in me the hope of glory."

Oh, that the poor, doubting, fearing, stumbling, undeveloped Christians among us would this Christmas-tide throw our whole life open to the Child of the manger. How rich would we be!

Room for all things else but no room for Jesus, when His love is so full and free toward us? No room for Jesus when He alone brings eternal life? Surely the message which Christmas brings to us all is this—*make room for Jesus.*

"All hail. Thou noble Guest, this morn
Whose Love did not the sinner scorn:
In my distress Thou comest to me;
What thanks shall I return to Thee?

"Were earth a thousand times as fair,
Beset with gold and jewels rare,
She yet were far too poor to be
A narrow cradle, Lord, for Thee.

"Oh, dearest Jesus, holy Child,
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee."

Christmas Thoughts.

The merry Christmas season is again approaching. Soon will be heard the glad song of "Peace on earth, good will toward men." We will gather at the altar and sing the praises of Him who from the time of Adam was promised as the Saviour of men. The children will surround the Christmas tree and raise the strain:

"Joy to the world; the Lord hath come,
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing."

What joys we recall at the Christmas festival! Many will think of the happy times they spent with the family circle. Some perhaps will recall the hours spent with loved ones who have gone before us and who are now worshiping at the Saviour's feet. Some will remember the old homestead where in youthful anticipation they hung up their stockings to be filled with good things. Every

Christmas brings joy or sorrow to some heart.

But while Christmas at home has its blessings, Christmas at church has more. The one is limited to the family circle and worldly joys, the other brings to mind the subject of our rejoicing. For when we gather in the sanctuary we travel back to Bethlehem, and enter the lowly manger and see the child Jesus. We hear the songs of the angels and remember the fear of the shepherds as they heard the glad tidings of the Saviour's birth. We follow the wise men and see them bow before the new-born King, and bestow their richest gifts. In fact, we are reminded of all the circumstances of Christ's birth and the prophecies concerning it.

But when we are in the midst of the joys of Christmas we are too apt to forget others. God has done so much for us, let us not forget to do something for those He loves. There are hundreds of orphans dependent upon us for support. Do we remember them and make their hearts glad at this season?

There are hospitals and other institutions where the happy Christmas time would be of untold blessing were we to use our efforts and means to make the lonely hours of sickness as happy as we can by our prayers and our offerings.

Let us always remember that the joys of Christmas are found in making others happy and in doing this we should not be so selfish as to think only of those about us, but have in mind as well those who are less fortunate than we and for whom Christ also came into the world.

Small but Great

There arrives among us, of America, amid the very latest days of the old year's last month (oft ushered in by gusts of storm, gray with cloud-mist, and followed by drifted snow), the holy, happy Christmastide. True, "the frost is on the pumpkin" now; blackbird, wren and robin are absent and the cloud of verdure has fluttered away from the wooded hillsides. Through the fog that comes floating up from the harbor, or down from the ragged crest of the mountain, the lamp burns late and early to send its rays, if it may, to the traveler or toiler returning home. Huge supplies of Christmas wares, edibles, audible, visible and otherwise enjoyable, have reached their destinations; and their mission in giving sustenance or enjoyment has begun. Church bells strike the hour and ring a merry peal.

But what of the *internal fact* of Christmas? How small and insignificant it seems beside the sports and recreations of the day! Did you ever stop to think what a tiny thing is the living germ that slumbers in a grain of wheat? Have you ever tried to find a wheat-germ with a microscope? Until it has begun to grow you scarce can detect its presence. And the truth of the Incarnation is one of the most humble facts to begin with. A poor, virgin mother; one of the most lowly of earth; and her slumbering Babe swathed and nesting within a coarse pallet of straw, in the manger of some stranger, in a stable in the lowly hamlet of Bethlehem of Judea!

And yet there is no part of the wheat so important as the germ. Upon the life of that scarcely noticeable thing depends all the supply of the successive harvests of the centuries. But in the incarnation of the Son of God as "God with us," we have not only a wonderful fact, but to the eyes blinded by darkness a new truth, and a *new* light is brought; and to a whole world, dead in its own iniquity, the gift of Life Everlasting is come, in the embodiment of the Christ-child. O ye heavenly host! ye do well to tell of it, to sing of Him, and to bid us fear not. The fruit of that grain of truth is filling the earth with joy.

The lowliness of the Son of God as a little child is a precious parable without words. God can make the foolish things of this world to confound the things that are mighty. "What I do, thou knowest not now, but thou shalt know hereafter." Luther, in his masterly explanation of the "Magnificat" for Prince John Frederick, the Elector of Saxony, says: "It is the nature of God to make something out of nothing. Therefore when any one is nothing God may yet make something of him."

Church Membership

The public confession Christ expects is not an empty form. A religion of form and creed alone is vain. Righteousness must be neither an obedience perverting the law, nor a failure of the Christ like spirit. The great Gospel truths are to be accepted as landmarks of faith. Conformity to the world, the sinful desires and worldly vanities of the unregenerate heart, are to be renounced through the transformation of a renewed mind. Instead, practice as the rule of faith and conduct must show acts of righteousness which will cause life to increase in grace and Christian knowledge. Back of this as an actuating motive will be a spirit leading men to do right. It demands a high standard not of ceremonial, but of moral character growing out of a faith exercised in obedience and sustained by love. As an expression of righteousness in simplicity, in sincerity and in humility Church membershp fits for heaven by giving and sustaining a requirement of the heavenly character.

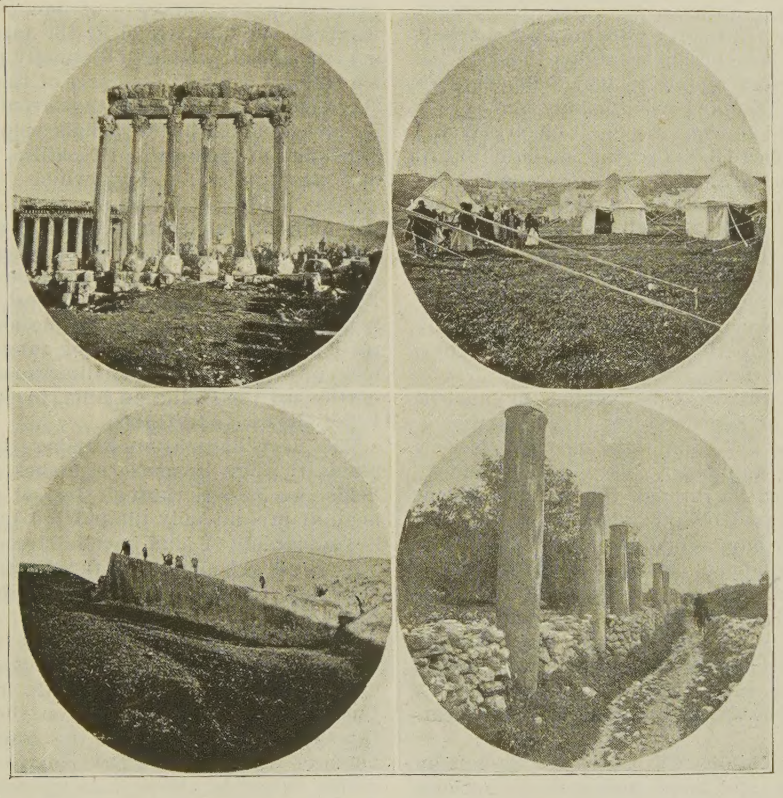
A Leaguer's Trip to the Holy Land

By E. K. Snell

FROM JERUSALEM TO DAMASCUS

LEAVING Jerusalem at eight o'clock in the morning, we passed northward over Mount Scopus toward Bethel, where we lunched at noon. Some of us called on the Sheikh of the place in the "Tower of Bethel." We were received with the usual courtesy or custom of the Orient, and served with a small cup of coffee. Thence we traveled over very rough territory, finding no roads or public highways through the greater part of the interior of Palestine. The old Roman roads have been neglected and remnants are still visible here and there. The Turkish Government robs the country by taxation as much as it will bear, and does not make public repairs and improvements. The poor peasant farmer brings his scanty crops on the backs of his animals or else on his own head. His income does not afford him a vehicle. Most of the land in Palestine is owned by the Government, with the exception that some foreign capitalists own some large tracts and have these cultivated by tenants; the poor peasant farmer receives his plot by lot from the Sheikh. Parcels or pieces of ground are measured out by drawing lines and then marking the boundaries or corners by piling little pillars of stone (as these are more plentiful than wooden sticks).

The yearly rental is exacted by the Government officers from the products of the same, and not by money (as money is very scarce), and these revenue collectors very often screw these poor farmers severely and pocket a good portion in many cases. By five o'clock in the afternoon we reached the eminence of Sin-Jil, or St. John, where our tents were pitched for the night; here we were close to the borders of Judea and Samaria. The next morning (Good Friday) we passed over the bridge of Shiloh, as well as among the ruins of the old town where in ancient days the Ark of the Covenant rested for



Temple of Jupiter and the six remaining columns of the Temple of Sun at Baalbek.
The colossal block of stone in the quarry near Baalbek.
Our camp on threshing floors at Nazareth.
Colonnade of Herold, Ruins of Samaria.

a long period. We now entered the plain of Muknah, and on the sloping hillside at Hawara, a small village, we lunched under our usual tent. In the afternoon we proceeded up the plain and in a few hours reached the mouth of the Shechem valley, leading westward from the Muknah plain lying between Mount Gerizim and Ebal. Here we found the town which was formerly ancient Sychar, and nearby "Jacob's Well" and "Joseph's Tomb." Standing in the valley of Shechem where it joins the plain of Muknah, looking westward we had to our left Mount Gerizim, to our right, Mount Ebal, both rising to quite an elevation. On both of these mountains are remnants of ancient ruins. Mount Gerizim contains those of the old Samaritan temple to which the Samaritan woman pointed when asking our Lord a question while they met at "Jacob's Well," which is located under the shadow of it. Upon Gerizim, as well as on the summits of many of the mountains in Palestine, we noticed lonely tombs, called Welys, built in the shape of a dome and whitewashed with lime (thereby visible from a distance), which contain the remains of some noted families or sainted personages. A basilica, apparently of Crusader period, was built over Jacob's Well, and is now partially in ruins.

Further westward is Nablus, or ancient Shechem, on the outskirts of which we encamped for the night. The old town is very filthy, dark and dingy. The chief of their police escorted us through the town so as not to be molested by the inhabitants, who are of very strong Mohammedan faith, very much prejudiced against nonbelievers of their creed, and are regular fighters. The dirty children ran after us in droves and hissed us as we passed along, but our chief would sarcastically drive them away with a whip. Our camp was always guarded at night by five or six sentinels from the nearest town.

While in Nablus we visited the Samaritan Synagogue, and were shown by the priests in charge the old Samaritan Pentateuch, which is carefully guarded and preserved in an ancient metal case (opening on hinges), highly embellished with symbolical engravings, etc.

On Saturday morning we passed westward through the Shechem valley, on the great highway running eastward from Joppa to the Jordan valley, thence northward over and around some very rocky and hilly country. From one of these high positions we had our first glimpse of snow-capped Hermon, distant some eighty miles north. During the morning we entered a dilapidated town, Sebasteyich, the remnant of ancient Samaria (Watch Post), or the capital of the kingdom of Israel after the division from Jerusalem. Here Herod the Great built a magnificent palace, surrounding the "Hill" with avenues of marble columns, many of which are standing to-day among the ruins, but scores of them have fallen and are partially buried among the terraces which they help to form along the hillside, where we find grain growing, vineyards and olive trees.

During the afternoon of this day we reached the noted Plain of Dothan, where Joseph found his brethren, after leaving Shechem, watching their father's flocks. We encamped on the outskirts of Jeuin, or Bible Enganim. While seated at the table enjoying our supper, we heard distinctly the muezzin call out, from the minaret of the mosque, the hour of prayer. In the evening after dark we could hear the jackals yelping from the defiles of the neighboring hills. The next day was Easter Sunday, which we spent quietly, holding religious services in our dining tent, in the morning as well as in the evening at sunset; it was an ideal Easter Day. Before us lay the immense plain of Esdraelon, running east and west, and the valley of Jezreel meeting it from another direction. To the west the long range of Carmel jutting into the Mediterranean Sea—northward the Galileean hills, together with Little Hermon and Gilboa.

The next day, after crossing these vast plains through immense stretches of wheat fields, we passed through Jezreel and Shunem, at present only dilapidated towns consisting largely of mud hovels. Here we could see across the plain not far distant Mount Tabor, the traditional Mount of the Transfiguration.

In the afternoon we began the ascent of the Galileean hills, and after a climb of several hours we reached Nazareth, located on the hillside, and encamped on the ancient threshing floors south of the town. Just north of the town, and towering to a considerable elevation above it, is located the traditional Mount of Precipitation, from the summit of which we had a fine view of the town and its surrounding hills and vales. The population of Nazareth is about 12,000, of whom 9,000 are Christians and 3,000 Moslems; no Jews are found here. The Latin and Greek Catholics predominate.

We visited the Church of the Annunciation, with all its chapels and traditions, and witnessed the Easter festivities. A large pipe organ was masterfully handled, and some excellent voices in the choir assisted in rendering inspiring music—the best we heard while in Palestine. At a short distance we found the chapel in honor of Joseph's workshop,

which tradition says stands on the spot of the original building where it is claimed our Lord passed some of his boyhood days at the workbench. In another part of the town is the Virgin's fountain, or "Mary's Well."

The next day, going northward, we reached Cana of Galilee, the present name Kefr-Kenna, distant about five miles—the scene of the first miracle. Taking a northeasterly course, in a few hours we passed close by The Horns of Hattun, or the Mount of "Beatitudes," where Christ preached the noted Sermon on the Mount. Stretching out eastward is a vast plain, the Crusaders' battle-field, the scene of the famous victory of Saladin over the Crusaders on July 5, 1187, after which Jerusalem and all Palestine fell into the hands of the Moslems. Continuing eastward for several hours more we reached the heights of the plain, and suddenly there appeared to our vision hundreds of feet below us in a basin among the mountains the beautiful glassy sea of Galilee, apparently but a very short distance from us, but to our amazement we learned it was several miles away. At noon we arrived at Tiberius, the only original town of any consequence left on the shores of the Sea of Tiberius or Galilee, located on the western shore and about half way between the northern and southern ends of the Lake. After lunch we embarked in several small boats and were taken diagonally across the sea to Tell-Hum on the northern shore, about eight miles distant, passing on our way the remnant of the town of Magdala. This place, which is considered the site of Capernaum, is in charge of some monks, who have buildings here and are cultivating some flowers and vegetables as well as holding possession of the claim. We also passed the ruins along the shore of Bethsaida landing at Khan Minyeh, on the northwestern shore of the lake, where we found extensive ruins of a khan, inn or caravansary and many mounds of debris covered with tall grass and weeds. This is claimed by some persons to be the site of Capernaum.

Next morning we moved northward and by noon reached one of the Rothschild colonies, where a substantial town, Roseh-Pineh, is built on the sloping hillside at a considerable elevation overlooking the Jordan valley eastward; to the northward are seen the waters of Merom or Lake Huleh. In the valleys and lowlands are planted acres upon acres of fruit trees of different varieties, grapevines and mulberry trees, the mulberry leaves being used for feeding the cocoon or silk worm for silk culture. The inhabitants are Jews who immigrated from other countries, and are given this opportunity of re-establishing themselves in Palestine. By the same evening we reached Lake Huleh, passing the night close by the lowlands or marshes of the lake, which extend for miles around full of papyrus reeds. Close by is a Bedouin village, whose rude and primitive huts are made out of these reeds. These natives make various articles, such as beds, chairs and other furniture as well as ornaments, and carry them to the distant towns and sell them. The next morning we skirted around the northern end of the marshes, and after several hours' travel turned eastward, crossing several mountain streams which are sources of the Jordan. We reached the "Hill of Dan" by noon and lunched under a clump of trees; and in the afternoon travelled eastward several hours until we reached Banias, near the old Cesarea-Philippi. After relieving our horses of our belongings we rode up a steep hill or acropolis of an ancient citadel, probably of crusader times—elevation 1,500 feet above the town—upon which are ruins of extensive fortifications with colossal underground reservoirs. At the foot of this elevation, which is also one of the foot hills of Mount Hermon, a high perpendicular natural rock wall, there gushes forth in copious torrents clear pure water fed by the melting of the accumulated snows of Hermon, and this torrent forms one of the principal sources of the Jordan River. Here are plainly visible several of the artistic carvings or sculptured niches which formed a part of an ancient temple of Grecian period erected to the pagan god Pan. Close by is a large natural grotto called the Grotto of Pan, used at the present day as a sheepfold, where a large flock may be sheltered at night and during the winter storms.

The next day we rode around and along the base of the Hermon range, the summits of which were still holding immense banks of snow, passing on our way several villages of the Druses. Reaching Kefr-Hawar, a village inhabited by Druses and Moslems, we encamped for the last night of our nomadic journey. As this was our last evening meal or dinner in camp, we had a few after dinner speeches, tendered a vote of thanks to our most efficient leader, Mr. Clark, as well as presented a purse of money or baksheesh for the benefit of our general attendants, muleteers, etc. This is customary in the Orient, and is expected above the wages agreed upon. Our next objective point was the City of Damascus, situated among a forest of green trees which are reared by irrigation. Possibly along the road which we travelled Saul, while on his journey to Damascus, breathing out threatenings and slaughter, was overtaken by that miraculous light and converted to St. Paul. The population of

Damascus is about 180,000, of whom 20,000 are Christians, 8,000 Jews and the rest Mohammedans. The Barada River, or Bible name Abana, runs directly through the centre of the city. Its source is from the torrents of snow water emanating from the Hermon and Lebanon ranges, and supplies the city with all the water necessary. One of the principal streets, called "Straight" (Acts 9: 11) runs through the entire length of the city, almost on a straight line, a great portion of which is arched and roofed over from one building to another opposite, under which a great many of the leading bazars or stores (some of them merely shops) are found. Many of the streets are very narrow and crooked, full of dogs roaming at large and nobody's pets. Generally we found bazars of certain lines of goods are grouped, all of a certain trade, in a certain street. The manufacture of leather goods is a great industry here, as well as the manufacture of narghelis. Many are workers in carved wood, mother of pearl, brass, silver and gold. For a distance of several blocks in one of the streets were men and boys making nails of all sizes by hammer and anvil, with their little furnaces by their side for heating the iron, in fact everything is done by hand, and in the most ancient and primitive way. To an American some of the sights are very amusing, merchants with their turbans or fezes on their heads, and with long gorgeous robes, sitting cross legged at their bazars waiting for customers, leisurely smoking their narghelis ready charged with tobacco and served by waiters. One of the three days we spent in this city was Sunday, and we attended a service in the Irish Presbyterian Mission Church (English services), Rev. Philips, pastor. We also visited the Great Mosque, which was partially destroyed by fire some five or six years ago, but was being rebuilt again at the time of our visit. We took a look at the Tomb of Saladin, and the reputed house of Ananias, who visited St. Paul after his conversion, and was instrumental in restoring his sight. Like all tourists, we were shown the reputed place of the tower or battlements where St. Paul was let down over the wall in a basket. We also inspected several royal houses of some rich merchants, but from outside appearances one would not expect to find much attraction on the inside. High dingy walls hide the interior from the street view. Ringing a bell at a side gate or doorway, a servant answered our call, and we were admitted through the influence of our guide. At once we were in a luxuriant garden or courtyard amid flowers, fruits and fountains, the residence being built around it on three sides, with all the apartments facing, and capable of being thrown open toward the courtyard. Damascus is distant 94 miles from Beyrout, and from Zahleh-Malacca about 60 miles. At the latter we halted, and securing coaches drove 18 miles to Baalbek in a northeasterly direction, and north of the Lebanon mountains, over a well-macadamized road. Here we saw the gigantic and magnificent ruins of some of the ancient temples of Jupiter, of the Sun, and Chapel of Venus. The colossal Temple of the Sun stands on an eminence, the only entrance at present, in its ruined state, being the great subterranean vaulted passageway, the length of it from east to west 400 feet, width 16 feet, with several similar vaulted passageways running in various directions from the interior. The real entrance when in complete order is by the portico, the ascent to it being made by a colossal stone stairway or steps, which was removed during subsequent periods and the material used to build fortifications. The portico is 180 feet long, 37 feet wide, running from one side to the other of the hexagonal court, which is 200 feet across and leads by archways into the great court or pantheon, which was nearly the form of a square, measuring from north to south 450 feet long and 400 feet wide. Judging from the remnants, they were richly ornamented with sculpture work of statuary, columns and pilasters, in their day of pagan glory in the days of sun worship. Leading from this pantheon by ascending another stairway, we enter the Temple of the Sun proper, 290 feet long, 160 feet wide. It was originally surrounded by 58 columns, Corinthian style; six only remain standing (as shown by accompanying cut). Each column is 75 feet high, over 7 feet in diameter, total height, including the entablature and cornice, 89 feet. The frieze, cornice and capital are magnificently sculptured. Think of the immensity of this combination temple when it existed in its vain glory. Standing on the upper step, leading to the portico, we look directly across the same through the hexagonal court, thence through the Temple proper, a total distance of 927 feet, with all its grandeur and magnificence blending. No wonder we speak of the marvels and mysteries of the ancient world. The Temple of Jupiter is more complete (which is shown in the background of cut) with a number of columns standing; the frieze and carvings of the interior are grand and magnificent. We find on the exterior of the wall surrounding the Temple of the Sun three colossal blocks of lime and stone nature, to-day one of the great marvels of the world how they were transported from their virgin resting place

(*Continued on page 24.*)

Luther League Topics

Outlined and Reviewed by Rev. C. Armand Miller

Dec. 31. The New Year.

Abraham; or, Faith

(Genesis XII. 1-4 and XV. 1-6)

Themes for Papers.—1. "The Meaning of the Call to Abraham."—2. "The Covenant and Its Rite."—3. "Abraham's Faith Tested."—4. "Selected Hints."

1. The call was to leave his surroundings and companions and to enter upon a new life and a new course. Its fundamental purpose was the separation which it involved. For interesting legends concerning the early life of Abraham, see Geikie's "Hours With the Bible." It was, indeed, a test of faith, and proved that Abraham had the faith which trusts *enough to obey.* Emphasize and illustrate the necessity of the separation. A young man cannot associate habitually with scoffers and worldly-hearted men and become strong and useful for God. The separation was the beginning of a development that would have been impossible in Haran. Use and amplify the material given in the topic on this point.

2. The covenant was given as a basis of faith, a confirmation of promises already made, an encouragement to faith. A rite sealed the covenant. We, too, have a covenant. God is pleased to bind Himself to the acceptance of the individual, as He did in circumcision, now in baptism, a wider, more universal rite, and accompanied by a richer Word of promise, and a fuller blessing. Can God break a solemn covenant made with you, or with any man? Then how can we doubt His love and grace, if we only trust Him? Apply Gen. 15:6 to our use.

3. The supreme test of faith is sacrifice. To trust God so that one does God's will at any cost, and believes that at any cost God's will is best—that is true trust! Abraham stood the hardest test. Note that God did not want the actual sacrifice. He wanted the full submission and surrender of Abraham's heart. As soon as he had secured that he spared his servant the actual commission of the sacrificial deed. Is the explanation of many of our trials in the fact that we are not submitted to God's will, and that He *must* take away our idols in order to save our souls?

4. The selected hints are very rich in practical suggestion, and a brief paper might be prepared on each one of them with great profit. Show how each lesson is illustrated in the story of Abraham, and add other illustrations from the Scripture and from experience.

Jan. 7. First Week after Epiphany.

Hagar and Ishmael; or, Divine Mercy Extended to the Gentiles

(Genesis XXI. 14-20)

Themes for Papers.—1. "The Story of Hagar."—2. "Ishmael—His Name and his History."—3. "The Epiphany Thought in this Lesson."—4. "Practical Teachings."

1. Hagar had her place in the family of Abraham, because Sarah did not see how God's promise of seed to Abraham was to be fulfilled, and concluding that He would be unable to keep His Word deemed it necessary to *help God out,* by a device of her own that was unbelieving, unwise and fraught inevitably with sorrow to all concerned. How God must laugh at the weak faith that imagines weak and foolish human aid essential to His plans! It is never right to do wrong. It is always safe to trust God to do His will, and to aid Him only as He clearly marks out for us our place in His purpose. Trace out the whole story of this transaction, and the dramatic events in Hagar's life. It is a thrilling and instructive narrative.

2. What has been said of the life-story of Hagar is equally true of the son, whose God-given name was a promise full of comfort, if Hagar had been strong to believe. All our troubles come of lack of faith. There is a Word for every need of ours. God's Name is upon us, every one, in covenant promise that holds all we need for all of life. A "baptismal name" is a reminder of *our sonship* with God, and that is sufficient assurance of all needed supplies of grace and providence.

3. This is the season for the study of God's dealings with the "Gentiles"—that is, with the nations that have not His Word, and His Church. "Epiphany"—manifestation—means that we are to remember God's love and care for every people in every land. It is not a new thought. Already here, in the history of Abraham, we find God's purpose to bless all nations indicated. But we have far more to-day. We have not only suggestion, but command, and distinct explanation. Not to care for this portion of God's will is to be out of harmony with God, and with His Son, whose last words emphasized this work.

4. It is impossible, in the space at our command, to add a word of amplification to the thoughts in the fourth paragraph. Each of the first three clauses should be enlarged upon, and the further themes, "Blindness our danger," and "How distress and need appeal to God," deserve especial emphasis.

The Luther League Topics (complete lessons, of which the above are outlines and reviews), in pamphlet form, covering three months, can be supplied at nominal rates by Luther League Review, Box 133, Washington, D. C.

Jan. 14. Second Week after Epiphany.

Isaac; or, The Son of Promise

(Genesis XVII. 19-22, XXIV. 61-67, XXVI. 1-5.

Themes for Papers.—1. "Isaac—a Type of Consecration."—2. "The Power of Character."—3. "Lessons Applied."

1. The fact that Isaac, at the time of the sacrifice, was not a child incapable of resistance, but a young man of 25 years, is worthy of remembrance. Thus we understand the fullness of his consecration, as well as that of his father. He was strong, able, doubtless, to make it impossible for Abraham to have sacrificed him to the Lord, if he had not been willing. Life was as dear to him as to you. But he did not refuse, nor doubt the Lord's voice, and laid himself upon the altar, "presenting his body a living sacrifice." That is, he placed no will of his over against the will of the Lord. To let God have His way with us, whatever that way may be—that is consecration.

2. The name of Isaac lives on the immortal pages of Holy Writ, yet the one thing for which we admire and seek to imitate Isaac is the beauty of his personal character. He does not seem to have been in any way a remarkably endowed man. He did no striking deeds. He was not a soldier. He would rather be imposed on than to have strife. He certainly was not a genius. No one trait of his character made him notable. He was a meek, quiet, loving, pure, believing man. And he lives in God's history, although there was not one recorded thing in his life-story which you and I cannot completely imitate. Do not forget, then, that it does not need great and striking qualities, or noteworthy and marvelous incidents in a human life to make it full of interest to God, and to give it place in the records of heaven.

Present a sketch of the life of Isaac, and the traits of his character on the basis of the quotation from Geikie in the topic.

3. Interesting applications can be made of the two thoughts of the blessedness of serving God, the sure prosperity in all truly good things of him who makes the will of God his will; and the typical meaning of Isaac's life and especially of the scene on Mount Moriah. Impress also the life of Isaac as one for our imitation.

Jan. 21. Third Week after Epiphany.

Jacob; or, A Grateful Vow

(Genesis XXVIII. 10-22.)

Themes for Papers.—1. "Three Periods in Jacob's Life."—2. "The Key-notes of Jacob's Life."—3. "Lesson Points."

1. The early and natural tendencies of Jacob are repulsive to us. His crafty, self-seeking spirit, taking a mean and outrageous advantage of his brother in his hunger, seems to us much worse than the straightforward and eager, impulsive Esau, in spite of his hasty action and his unworthy yielding to the craving of the senses. Jacob's deception of his father is even more unjustifiable.

Then, in his home-sickness, he meets God, and though he is not yet an entirely changed man (even in his thanksgiving, bargaining with God), from this time we see in him a man of increasing steadfastness, and recognition of God in his life; a man capable of adhering to a purpose, capable of a strong and unwavering love, awakening to a sense of his sin and unworthiness.

At last this man comes into close quarters with God. Danger and difficulty have driven him to this last refuge. And by his helplessness and his entreaty he prevails with God. Henceforth he is "Israel," the Prince, who has power with God. And now he lets God lead him, and honors God in all things.

2. Jacob starts on a low plane, but the difference between him and Esau is that while the latter's tendency is ever downward, the former, though slowly, is ever moving upward. It is the *direction* in which the life moves, not its present attainment, that decides the future and foretells the finished character. Examine closely and amplify the splendid characterization of Jacob's traits given in the fifth paragraph of the topic.

3. Wonderful richness of practical teaching from this story. Try to bring out in brief, well considered papers as many of these applications to our lives and circumstances as possible. Let us come to God in full allegiance early in our lives, and we may be spared much of the hard and trying discipline which Jacob needed before he learned the true secret of life. Let us learn especially the awful sin and baseness of deceit, and lay the foundations of character in absolute truthfulness and the highest sense of honor, as the followers of the One who is the Truth.

Jan. 28. Fourth Week after Epiphany.

Judah; or, Brotherly Love

(Genesis XLIV. 18-34.)

Themes for Papers.—1. "Judah's Character."—2. "Judah's Place in Prophecy and History."—3. "Practical Lessons."

1. In Gen. 37: 26, 27 Judah makes a very ingenious plea, though a very incongruous one. It is a question whether he here speaks his own mind, or adapts his argument to his hearers. At any rate, the appeal was successful, offering the prospect of gain, a sure way of getting rid of Joseph, and the self-

(Continued on page 18.)

Luther League of New Jersey

Fourth Convention, at Camden, Nov. 7

THE LUTHER LEAGUE of New Jersey held its fourth annual convention on November 7 in Epiphany Church, Camden, the Rev. C. K. Binder, pastor. The delegates were called to order at 2 p.m. by Rev. F. C. Krapf, second vice-president, both president and first vice-president being unavoidably absent.

After the hymn, "Come, Thou Almighty King," had been sung, Rev. George A. Loos, president of the Philadelphia Central, offered prayer. Rev. C. K. Binder, pastor of the church, then welcomed the convention in hearty words.

The roll of delegates was called and answered by members from Asbury Park, Atlantic City, Elizabeth, Elizabethport, Newark and Camden.

Report of the president was read and referred to a committee for consideration. Report of treasurer was also read and approved. A Nominating Committee was appointed. Both committees reporting shortly, their reports were received and favorably acted upon.

Election was next in order and resulted as follows: Pres., the Rev. F. C. Krapf, Elizabeth; first vice-pres., John W. Mitchell of Atlantic City; second vice-pres., Wm. Hambrecht, Camden; third vice-pres., Louis Brummer, Elizabeth; rec. sec., Miss Lena Block, Newark; cor. sec., Miss Augusta Neubeck, Elizabeth; treas., Miss Lulu Arndt, Asbury Park.

Fraternal greetings were then received from Wm. C. Stoever, Esq., of Philadelphia, on behalf of President Eilert, of the Luther League of America, and in behalf of the Luther League of Pennsylvania; from Christian F. Gutbrod of New Haven, Conn., vice-president of the Central Connecticut Luther League, and from the Rev. Geo. C. Loos, president of the Philadelphia Central Luther League.

It was decided to hold the next convention on Election Day in November, 1900, at a place to be selected by the Executive Committee.

The same committee was authorized to have additional copies of the State League constitution printed.

The officers of the League were appointed delegates to the next convention of the Luther League of America, three additional delegates and alternates to be appointed by the president. Business being concluded, Mr. E. Augustus Miller of Philadelphia encouraged the Leaguers by an intensely stirring and helpful address.

The Rally hymn was sung and the closing exercises completed by "Now Thank We All Our God" as a doxology. The Camden League took charge of the visitors and entertained them most warmly for supper and until the opening of the evening session.

Evening Session

The church was well attended at the opening of vesper service, which was well rendered by choir and congregation.

Addresses were made by W. C. Stoever, Esq., on "Loyalty, Love and Labor," and by Rev. Geo. A. Loos on "Consecration." Both addresses were highly appreciated.

The closing part of the vesper service was heartily joined in by all present, previous to which a sincere vote of thanks was tendered the local League for its kind attentions, and with the doxology closed a most helpful convention of the State League of New Jersey.

Luther League of Kansas

Held at Atchison, October 17-18

THE Luther League of Kansas held its last meeting in St. Mark's Lutheran Church, Atchison, Kan., on October 17 and 18. The meeting was well attended, and a great deal of enthusiasm was evinced. There could be no doubt that the Lutherans of the State had taken on a new lease of interest in the spiritual development of the young people of our Church.

On the first evening good music was furnished by a large chorus choir composed of church and Midland College talent, who were drilled by Dr. A. F. Dresel, one of the students of the Western Theological Seminary. Mr. Clarence Swihart, of the seminary, delivered a cordial and witty address of welcome, to which the president, Prof. C. F. Peterson, of Bethany College, Lindsborg, made a most fitting response, showing that he apprehends the Lutheran situation in this country. Then followed three short addresses on "Our Lutheran Young People," by Revs. A. M. Reitzel, G. W. W. Amick and C. E. Wirick.

The next morning several spicy papers were read and discussed, creating a breeze of interest. They were followed by an address entitled "The Young Lutheran as a

Citizen," by Rev. C. A. Engstrand of Topeka. His address was so clear and ringing, and delivered with so much force that, at the conclusion, the audience rose with one accord and sang "My Country, 'Tis of Thee." Not a reflection was made on other countries, but the speaker could not have delivered a more patriotic address had he and his ancestors for many generations been born in this country. He is a native of Sweden.

The afternoon was no less interesting, the subject of Lutheran fraternity coming in for a large share of attention. At one time the sentiment grew so strong that all joined in singing "Blest be the Tie that Binds," it being a purely spontaneous act. The League has taken on new life. The time and place of the next meeting were left to the Executive Committee. Rev. E. P. Schueler of Kansas City was elected president.

Luther League Topics

(*Continued from page* 16.)

deceptive thought that they had recognized the claims of brotherhood, and were not as bad as as they might be!

But as the years passed Judah had learned something, and his love for the old father and for Benjamin was in the end sincere. We love and admire him in his beautiful and pathetic plea before the supposedly stern and alien Egyptian lord. Self-sacrificing brother love—what an inspiring thing it is! How glorious it would be if we had such love for all our brothers in Christ!

2. The paper on this theme can be made intensely interesting, and will require only a careful presentation of the thoughts from Dr. Schaff, given in outline in the topic. Each verse of the prophecy should be written out in full, and the corresponding verses showing its fulfillment clearly and fully exhibited alongside. This paper will offer an impressive evidence of the value and truth of prophecy, and will serve to strengthen faith in the Word of God.

3. It is a sad thing to see a man fit for noble things turn aside to folly and shame. But when sin is done, a noble-hearted man will confess and seek to make amends for his wrong-doing. Judah's repentance seems to have been genuine and lasting. But how much better not to have brought this unnatural and shameful sin upon himself! Sin always leaves its mark and its memory behind, even when forgiven.

From Tamar the sinless Lord was descended after the flesh. "To show God's readiness to receive the most notorious offenders that come unto Him with bleeding and believing hearts." (Trapp.)

"Loyal Helpers" in Book Form

Readers of the REVIEW will recall the story entitled "Loyal Helpers," by Rev. L. S. Keyser, printed in these columns some months ago. The story was read by our many subscribers with much pleasure and profit. The supply of papers containing same was not equal to the demand, consequently it becomes necessary to publish it in book form. This will be done in time for the Christmas holidays. It will be gotten up in good style, neat and attractive, and easily carried in the pocket.

Every new subscriber to the REVIEW (not clubs or premium subscriptions), and every old subscriber renewing before December 25, 1899, can have a copy free.

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Book Reviews

BOOKS FOR NOTICE SHOULD BE ADDRESSED TO THE EDITOR OF THE LUTHER LEAGUE REVIEW, BOX 876, OR 131 LIBERTY ST., N. Y. CITY.

THE LUTHERAN CYCLOPEDIA. Edited by H. E. Jacobs, D.D., LL.D., and Rev. J. A. W. Haas, B.D. (with the co-operation of Prof. O. Zöckler, University of Greifswald, and other European scholars and representative scholars from the various synods). pp. 572. $4. Chas. Scribner's Sons, New York.

We unhesitatingly declare this the most valuable Lutheran publication which has yet appeared in our English Lutherana—valuable in its power to dispel common errors and misunderstandings existing in our Church, and especially outside of it; valuable as an authoritative reference library; valuable in its calm justice to all interests and views; valuable in its adaptability to any mind of ordinary intelligence; valuable in its combination of conciseness with clearness. We unhesitatingly urge every Lutheran to buy it, though it involve the sacrifice of something much wished for. It is the best Christmas present you can make to an American Lutheran friend. It is neither our purpose nor is it fitting that we should criticise any individual article—that would be merely the addition of one more view on some specific topic. We might notice some topics omitted, but the compass of the book may justly exclude them. We do not believe that there is any Synod or individual who will find their Lutheran peculiarities unfairly handled. For those who ever have occasion or desire to know what is what about Lutheranism the book is simply indispensable.

BEACON LIGHTS: A Series of Short Sermons By Joseph A. Seiss, D.D LL.D., L.H.D. pp 538, octavo. $2.50. Board of Publication of the General Council, 1522 Arch street, Philadelphia.

For the many to whom Dr. Seiss' Lectures on the Gospels and Epistles of the Church Year have been an inspiration, a delight, and an instruction—for them this volume will be a boon. It contains 59 sermons on free texts arranged according to the Church Year. The discourses are brief, pointed, practical and orthodox. There is, of course, nothing of cheap sensationalism or rank rationalism. The beauty of language always noted in the author's publications is still strongly manifest herein. In the brevity of the sermons we occasionally missed the filling of opportunities for impressive illustration. For home-reading, for laymens' use in the preaching of a sermon, for ministers' instruction in homiletic style and Lutheran method of presenting the Gospel an excellent volume is provided. For those who tire of or object to the constant use of the pericopes as sermon bases, the true scope of freedom, while remaining in harmony with the Church Year, is here revealed.

AUSWAHL AUS LUTHER'S DEUTSCHEN SCHRIFTEN. Edited, with introduction and notes, by W. H. Carruth, Ph.D., Professor in the University of Kansas. pp. 362. $1.10. Ginn & Co., Boston.

The Lord will send His Word in many strange ways. Luther's German is confessedly fundamental for the pure knowledge of the language, and here we have the recognition thereof at last in America; the editor rightly says that many of the changes in the German speech since Luther's day have been for the worse. This is a book prepared for students of the language, presenting with abundant notes careful selections from Luther's writings. An excellent introduction on the Reformer's influence and his literary history is provided. It seems startling to think that college students "digging out" their German lessons will at the same time be absorbing truths contained in such productions as "Concerning Good Works," "Concerning the Freedom of a Christian Man," the hymn, "A Mighty Fortress," etc.

THE COVENANT OF SALT, as based on the significance and symbolism of salt and primitive thought. By H Clay Trumbull. pp. 184. $1.50. Charles Scribner's Sons, New York.

The author's previous monographs on "The Blood Covenant" and "The Threshold Covenant" received a warm welcome in the religious world; this volume will be similarly received, especially because of its advanced and more definite views concerning all covenants, their special meanings, and their fundamental unity. Much that is curious and absorbingly interesting in the matter of lasting compacts between men is here brought to light. The interchangeable use of blood and salt, the representative power of salt as life because of its living quality, the significance of Christ's use of the term "salt"—all these and more are well and helpfully investigated. The book might have been neatly reduced in size to the benefit of the purchaser by more compact arrangement and printing. All the ideas in the Appendix ("The Ten Commandments as a Covenant of Love") will by no means meet with favor.

SERMONS IN STONES AND IN OTHER THINGS. By Amos R. Wells. pp 342. $1. Doubleday & McClure Co., New York.

There are in these pages 94 brief lessons on practical matters of life as illustrated in every-day surroundings. Stones, plants, astronomy, electricity, telephone, camera, printers' terms, business technicalities, common expressions—all are used and parables drawn from them. Christ is the great example of such use; but sometimes in this book merely moral lessons are found—no "sermon" should lack a religious element. All we read

were ingenious and interesting, intensely practical and pithy. They are "Object Sermons." The author is known for his work in Christian Endeavor circles.

BRUNO By Byrd Spelman Dewey 12mo.; cloth; 116 pp. Little, Brown & Co., Boston.

This little sketch of the life of a faithful dog will appeal to all lovers of lower animals. The author with charming simplicity has constructed a very readable tale from facts connected with the life of a faithful friend and companion.

THE ISLAND. By Richard Whiteing. 12mo; 225 pp. The Century Co. $1.50.

"The Island" was highly praised when it first appeared, ten years ago, and many readers have preferred it to "No. 5 John Street," of which remarkably successful story it was the forerunner. The story is a satire on European civilization and customs. A young person is cast away on Pitcairn Island among the mixed descendants of the "Bounty" mutineers and the South Sea islanders, and finds an ideal community. Despite this he eulogizes and his hearers admire the European social customs, which are essentially inferior to those prevalent upon this isolated island.

DORSEY, THE YOUNG INVENTOR. By Edward S. Ellis. New York: Fords, Howard & Hulbert. 297 pp., illustrated. Cloth, decorated. $1.25.

The author's boy-books are well known for their vivacity and interest. "Dorsey, the Young Inventor," is the tale of a wide-awake country boy whose father's occupation of brick-making incites his native ingenuity and starts him on a career of contriving labor-saving devices. The book is prettily made, with graphic illustrations and attractively bound.

FACING THE TWENTIETH CENTURY. By James M. King. American Union League Society. 8vo, cloth; 640 pp. $2.75.

Politico-Ecclesiastical Romanism—rather a hard term to grasp at a glance! A commonplace definition would be the "Roman Catholic Church in American Politics." It has been apparent for years that Rome is a factor in our politics, but it needs a book like this, analyzing conditions, emphasizing facts and pointing out their trend and direction to bring a proper realization of what they really mean and signify.

The author contends that the Roman Church is a champion of Latin civilization, which has been a blight to every country on which it was inflicted—that it is antagonistic to Anglo-Saxon civilization, to which our country owes its prosperity. To substantiate his claim he traces the various types and sources of our Republican Christian civilization, all in a very interesting and readable manner.

But, as before stated, this is in the way of preparation. Dr. King does not claim that all Catholics are aware of or in favor of Church interference in politics—on the contrary, states that to many the facts are not known, but he presents voluminous evidence that Rome is constantly intriguing and cliquing for her own preferment, and that her efforts in the last few years have been directed to force upon her American congregations that their loyalty is due first to the Church and then to the State—or in other words, to efforts to control and cement the Catholic vote as such.

Such a condition would certainly be menacing to our free institutions, but the author does not despair that remedies will be found. Controversial books on politico-ecclesiastical subjects are usually the product of fanaticism and hate. Due credit must be given to the author for the fair treatment he accords his enemies.

He has written a book that merits and will have attention, and will furnish food for the reflection of many an honest intentioned American voter.

The Oxford Bibles

—It would hardly seem necessary to call attention to the well known Oxford Self Pronouncing Bible, published by the Oxford University Press, and their valuable helps for the study of the Bible. We can highly recommend them to Bible students, and especially our Leaguers in the study of our Luther League Topics. They are obtainable in all sizes and at all prices, and the text may be had of either the old or the revised version. In the "Helps" 124 pages of plates illustrating what is most needed in the study of the Bible are provided; in addition are the usual introduction to the various books, tables and chronologies, concordance, topical index and maps (15 of the last). We notice that all the oldest orthodox views concerning the books of the Bible are retained—even Isaiah and the Pentateuch are not composite. The boast of negative critics that their claims are universally accepted seems a fond dream of their own imaginations. It will need a new generation for that; and by that time also the many crudities and extravagances of their views will have been largely extracted and the purer remainder of their work be evident.

Luther League Topics

NEWPORT, PA., October 29, 1899.

"Enclosed find my check for $4.50. Please send us 75 Luther League Topics for the coming year. We like them very much, and can heartily indorse them and commend them to our friends."

Fraternally yours,
G. M. DIFFENDERFER.

Historic Church Destroyed

With Views Before and After the Fire

THURSDAY morning, September 28, St. Peter's Lutheran Church, at Barren Hill (post office address Lafayette Hill, an important suburb of Philadelphia,) was totally destroyed by fire. The origin is unknown. Nothing remains of the church except the walls; some of these, it is hoped, can be

used in rebuilding, which is to begin within a short time. The congregation is one of the oldest among the Lutherans in this country, and much sympathy and interest have been expressed in its loss.

The burned edifice was built in 1849, during the pastorate of Rev. Dr. A. R. Anspach. The origin of St. Peter's Lutheran Church was due mostly to the efforts of Rev. Henry M. Muhlenberg. Meetings were first held in a schoolhouse in 1758. The first church was completed in 1764, and remained standing for 88 years, until 1849, when it was replaced by the edifice which was burned. In the erection of the first church substantial aid was obtained from Dr. Ziehenhagen, chaplain to the King of England, and from the

Count of Roedelsheim of Germany. The original structure was built of logs and stones, and during the Revolutionary war was the headquarters of General Lafayette. It also served as a retreat for the army at Valley Forge. An old-fashioned table and several chairs, which were used by the General, were destroyed in the conflagration. The church was one of the best known landmarks of the Schuylkill Valley, occupying a conspicuous position, and being visible for miles. Though a half century had intervened since its erection, it was in excellent condition. It was of Gothic style, with buttresses and stained glass windows. Its dimensions were 48 x 72 feet, with a tower and spire 100 feet in hight. The grounds comprise 8 acres, and its city of the dead, in use for 140 years, is thickly populated. A monument to soldiers who lost their lives for the Union, 1861-1865, is a conspicuous feature of the cemetery. The oldest stone bearing a date is to the memory of "Johann Henry Klein, 1760." The sexton made a count of the graves which could be distinguished about six years ago. He found it to be

3,636, since which time there have been probably 500 burials or more, making the number of visible graves over 4,000 at this time. Those which can no longer be recognized are many in number. The congregation have decided to rebuild their church edifice at a cost of $13,000. Rev. J. F. Hartman, D.D., pastor of the Second Church of Altoona, Pa., has accepted the call extended to him by the congregation to succeed the Rev. J. B. Foch, D.D.

After January 15, 1900, it will be too late. See page 4 for particulars.

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Luther League Review

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"Give me a song, O Lord,
That I may sing to Thee,
In true and sweet accord
With angel minstrelsy.
Oh, tune my heart,
That it may bring
A Christmas anthem
To my King."

Christmas! Starry, twinkling, merry, jingling, chiming, toothsome, comfortable, reuniting, surprising, enjoyable things flit into the halo of the light of this holy time! The gift-tree, fair emblem of the Christ-child, comes into being and view fully fruited in a single day and stands the joy of many hearts, the revelation of many thoughts. What clusters of suggestions depend upon it! And how much dependence and hope may we place in him Who is the Unspeakable Gift of life eternal to all His people.

Rejoice, ye pure in Heart!
Rejoice! Give thanks and sing.
Thanksgiving and praise should be on the lips of all people for the wonderful gift from heaven of which this season reminds us.

With the blessed Christmas-tide before us our hearts already catch anew the spirit of that glorious festival—namely, the spirit of good-will to men. He whose heart is not warmed toward his fellew men in this blessed season is a very selfish man indeed. But there is the larger lesson to learn, to carry this spirit through our whole life. We ought not to keep the alabaster boxes of our love and good-will closed for the greater part of our days and open them only on special occasions. We ought to keep them open always. It is our privilege and duty, as followers of the Child of the manger, to go through life making other hearts happy. We may well ponder the question, "Am I a happiness maker?" Our years are so few, our friends are taken from us so soon, our opportunities for doing good pass so quickly that we may well seek to do all the good we can, to as many people as we can, in all the ways we can, just as long as we can. Blessed is that servant, of whom, when life's earthly day is ended, it can be said, "He went about doing good."

Is it not quite suggestive that the angel-message was uttered to a group of *shepherds* as they watched for the dawn and lest the flock might be harmed? It was of this glorious Lord Jesus that Isaiah preannounced the word, "He shall feed His flock like a shepherd." In this precious event of the angel's tidings we have the prophecy that soon He would be the great Shepherd, to gather into one grand flock all the Church, faithful to His call and bring to one eternal fold all the nations of believers of every age and place.

Joy to the world; the Lord is come!
Let earth receive her King.
Let every heart prepare Him room.
For our Lord and Saviour-King has brought us countless blessings which we as His followers daily enjoy through His coming.

Glory to God in the highest!
And on earth peace, good will to men.
That peace which passeth understanding, and, filling the soul, establishes a kindly feeling toward all mankind. "Hasten, Lord, the glorious time."

With the new church year let us emphasize in our Leagues the importance of family prayer and family worship. The home influence makes or mars countless young lives. No Lutheran family ought to be without its family altar. Where it has been neglected our League members ought to make an earnest effort to have it restored.

In the home the impression of the Sunday service and sermon is so often made or marred. The criticisms, the complaints, the unkind gossip, the slander indulged in by the older members of the family, so often warp, prejudice, embitter the hearts of the children that they grow up with but little love or respect for the pastor, the Church, or church members. How many of the older members of Christian families will have a sad day of reckoning because of their evil influence in this very direction. Make your table-talk full of Christ and the Christ-like spirit.

The true pastor's greatest joy lies in the spiritual development of his people. This he counts his true success. There is no other success which he considers so worthy of his best and most earnest endeavors as to see his ministry resulting in the spiritual growth of his members. To see them go on from grace to grace is the highest ideal of his ministry among them. Let the young people keep this in mind, that co-operating with the pastor in their own Christian life they may, by their own growth in grace and their own following after from glory unto glory, cheer and inspire him in this his great and glorious work.

Take time to be considerate of others. How many go through life constantly giving pain to others and always excusing ourselves by saying: "I did not mean to hurt their feelings. I did it thoughtlessly." As Christians it is our duty to *study* how we can go through life giving as much joy and causing as little pain as possible.

Many of our subscribers have spoken well of the continued story, "The Loyal Helpers" recently published in our columns, and it gives us pleasure to call their attention to the announcement in the last issue, as well as in this number, of the serial in booklet form at a reasonable price. It is hoped that many will avail themselves of the offer. We would prefer to receive new subscribers to the REVIEW, and hope that we will have many calls for copies in this way.

It is indeed unpleasant to speak for the work in which we are engaged because of its inconveniences or burdens. The readers of the REVIEW have frequently heard of the debt which weighs like a millstone upon our minds, if not upon our backs, and we hoped ere this to report that it had been canceled. More than half has been paid, but there remains a balance, and we would exceedingly rejoice if our friends would remove that by sending subscriptions. While the money will not come amiss, yet an increased subscription list is greatly to be desired, and at this season of Christmas giving and interchange of gifts it may not be out of place to make a suggestion to our friends. If 85 subscribers can be raised in one Society, why cannot another do equally as well. We understand that 85 families are represented in the congregation, and the Society thought it wise to have one copy in each family, hence the action. We wait to hear from others.

Says a writer in a recent paragraph on the subject of church isolation: "The better way is to meet or talk matters over in a friendly spirit and see whether there is really any serious difference among us. The spirit of progress in the Lutheran Church is going hand in hand with this spirit of fraternity."

In giving Christ to the world the Lord has made possible all the joys of every Christmastide the world over.

CARYL COLEMAN, Pres't. RUSSELL STURGIS FOOT, Vice-Pres't.

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A Leaguer's Trip.

(*Continued from page* 14.)

and put in the position they have been occupying for so many centuries. Each of these blocks measures 64 feet long and the transverse sections each 14 feet; the joints are so close without mortar that you cannot insert a penknife between them. The estimated weight is about 750 tons—taken from the quarries half a mile away; in confirmation of this we find in these quarries one solitary block 70 feet in length, and of the same thickness of those found in the wall just mentioned—all dressed and squared ready to be moved.

We remained in Baalbek over night and returned in our conveyances the next morning, reaching Zahleh by noon, thence by rail to Beyrout, where after one day's stay we embarked on an Austrian Lloyd steamer through the Ægean Sea to Constantinople. After a week's stay we sailed for and landed at the Piræus, thence to Athens for seven days, then across the Isthmus of Corinth through the Peloponnesus to Patras on the west coast of Greece, thence by steamer to Island of Corfu, across the Adriatic to Brindisi on the eastern coast of Italy, across Italy to Rome and Naples, and at the latter boarded the steamer Kaiser Wilhelm II. for New York.

THE END.

WASHINGTON.

Holiday Tour via Pennsylvania Railroad.

December 28 has been selected as the date for the Personally-Conducted Holiday Tour of the Pennsylvania Railroad to Washington. This tour will cover a period of three days, affording ample time to visit all the principal points of interest at the National Capital, including the Congressional Library and the new Corcoran Art Gallery. Round-trip rate, covering railroad transportation for the round trip, hotel accommodations, and guides, $14.50 from New York, $13.50 from Trenton, and $11.50 from Philadelphia. These rates cover accommodations for two days at the Arlington, Normandie, Riggs, or Ebbitt House. For accommodations at Willard's, Regent, Metropolitan, or National Hotel, $2.50 less. Side trips to Mount Vernon, Richmond, Old Point Comfort, and Norfolk at greatly reduced rates.

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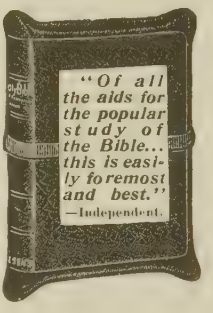

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Our Churches and Institutions

IN SOME OF THE CITIES

New York City

— Rev. W. Busse, pastor of St. Luke's Church, New York City (Missouri Synod), died from heart failure on Monday, November 13. He recently celebrated the twenty-fifth anniversary of his pastorate. He was born in 1842 at Bakede, Hanover, Germany; he studied theology at Goettingen. In 1869 he came to America, entered the seminary at Philadelphia, and was ordained in the same year by the Ministerium of Pennsylvania at Reading, Pa. He served St. Luke's congregation since 1874.

— The Church of the Atonement, Rev. F. H. Knubel, pastor, celebrated its third anniversary on December 3, Dr. M. W. Hammer, ex-president of the General Synod, preaching in the evening. This congregation has notified the Home Mission Board of its decision to become self-supporting next year. There are now 200 members, and the Sunday school has an enrollment of 300, with 30 teachers.

— It is reported that the children of the late Cord Meyer, who died recently in this city, have donated the sum of $5,000 to the Church Extension Fund of the Eastern District of the Missouri Synod.

— St. Peter's congregation, Forty-sixth street and Lexington avenue, Rev. Drs. E. F. and A. B. Moldenke, pastors, will celebrate their twenty-fifth anniversary on January 14.

— A conference of Sunday schools connected with the Southern Conference of the Synod of N. Y. and N. J. was held on Thursday evening, December 7, at St. John's Church, Rev. J. J. Young, D.D., pastor.

— On Sunday, November 19, the installation of their parish deaconess occurred at St. Paul's Church, Rev. John A. W. Haas, pastor. Rev. K. Goedel of the Deaconess Motherhouse at Philadelphia preached the sermon.

— On October 22 Immanuel congregation of Mt. Vernon, Rev. C. F. Sommer, pastor, laid the corner stone of a new church to be erected at the corner of North Tenth avenue and Sidney street.

Brooklyn

— The corner stone of St. Stephen's English Church, at Newkirk avenue and East Twenty-eighth street, in the Vandeveer Park section of Brooklyn, was laid on Sunday, December 3. The Rev. Luther Gable, pastor of the church, conducted the exercises. The speakers were ex-Mayor Charles A. Schieren, Rev. A. Steimle and Rev. A. S. Knabenschuh. St. Stephen's Church was organized about a year ago and is in a flourishing condition. The building now being erected is to be a chapel only. It is to cost about $6,000. The church building proper, the construction of which is in contemplation, is to cost about $40,000. Ex-Mayor Schieren has given $500 to the building fund. The services were held in a tent erected just opposite the site of the new church. The congregation met at its present place of worship, on Flatbush avenue near Avenue C, and marched in a body to the tent.

Baltimore

— The installation of Rev. Dr. Ezra K. Bell as pastor of the First Lutheran Church, Baltimore, Md., successor to Dr. A. H. Studebaker, took place on Sunday morning, November 5. Dr. C. S. Albert made the address to the congregation and Rev. Dr. Freas delivered the charge to the pastor.

— The golden jubilee of St. Stephen's German Church, Rev. Dr. F. Ph. Hennighausen, pastor, was celebrated from October 29 to November 1. The church building had previously been renovated at an expense of $1,200. Rev. Dr. Enders of York preached in the morning and at night the Rev. H. H. Weber. Dr. Hennighausen has been pastor of St. Stephen's for 35 years, and is deeply rooted in the loving confidence of his large and growing congregation. The present edifice, seating 1,200 persons, was erected under his enterprising ministry in 1884-85, at a cost of $40,000. He reaches very largely the industrial classes of Germans in this great and growing Lutheran city.

— A farewell meeting was held in the First Church, Baltimore, on the evening of November 2, in connection with the sailing on the 4th ult. from Philadelphia of seven missionaries of the General Synod for the foreign field. Two of these, Rev. and Mrs. E. C. Harris, go to India; the other five, Rev. and Mrs. Will M. Beck, Rev. and Mrs. J. D. Simon and Miss Nellie Z. Settlemoyer, are commissioned for Africa.

Chicago

— During the ceremonies incident to the laying of the corner stone of the new and magnificent United States Government Building, Rev. S. B. Barnitz, D.D., delivered an address at which the President and his Cabinet and many other noted men were present, who gave hearty approval of the religious sentiment contained therein.

— On Sunday evening, October 15, Rev. E. F. Haertel was installed as pastor of Christ Church. Rev. H. J. G. Bartholomew, the retiring pastor, together with Rev. E. Werfelman and Rev. T. Kohn, officiated at the installation. The sermon was delivered by Rev. A. O. Johnson of Our Saviour's (Norwegian) congregation.

— The basement of the new St. Peter's Church of Harlem, this city, Rev. E. A. Kaitschuck, pastor, was formally dedicated October 29.

Buffalo

— Holy Trinity Church, Rev. F. A. Kaehler, D.D., pastor, has secured a large and favorably located lot on North Main street, at the head of St. Paul street, upon which it is proposed to erect a handsome and representative English Lutheran Church. Trinity congregation does nothing small.

Hoboken

— The corner stone of the new English Lutheran Church, at Gilles avenue, was laid October 17 by the pastor, the Rev. Edwin Dingman, who organized the congregation. The church will be 32 x 48 feet, and will consist of a story and basement, with a tower 48 feet high.

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HAGERSTOWN, MD.

— The new English mission work undertaken by Rev. H. C. Fultz had a very auspicious beginning and seems assured of a steady growth. At the opening services, which were excellently attended, addresses were made by Dr. J. J. Young, Rev. E. E. Neudewitz and Rev. J. E. Heindel.

Jersey City

— The English Lutheran Churches of the General Synod—viz., Holy Trinity, Rev. E. E. Neudewitz; Redeemer, Rev. J. E. Heindel; Our Saviour, Rev. E. W. Fulper, and Holy Trinity of Hoboken, Rev. H. Fultz—held joint Reformation services in Arcanum Hall, Jersey City Heights, on October 29.

— The English Lutheran Church of the Holy Trinity, Rev. Eugene E. Neudewitz, pastor, will have a boys' vested choir of 16 voices, which will make its first appearance on Christmas morning.

Columbus

— The new English Emanuel Church, on Reed avenue, South Columbus, was dedicated on October 29. Rev. C. W. Bachman (Joint Synod) is the pastor. He also serves St. Matthew's mission, in the northern part of the city.

— Columbus University will celebrate its fiftieth anniversary in 1900.

NEW YORK STATE

— Rev. C. T. McDaniel has resigned the pastorate of St. John's Lutheran Church of Hudson, N. Y., to take effect February 1.

— Rev. W. Gardner Thrall of Albany, N. Y., has been asked to become pastor of the Lutheran congregation at Guilderland Center, N. Y.

PENNSYLVANIA

— Rev. C. L. Fry of Lancaster addressed the Lancaster County Teachers' Institute on the "Pennsylvania Chautauqua." He spoke of the opportunity afforded teachers by the summer Chautauqua school at Mt. Gretna.

— Rev. H. B. Wile, D.D., pastor of our church at Carlisle, Pa., died on October 26 from brain fever. He was 44 years of age.

— Rev. F. W. E. Peschau, D.D., has resigned the pastorate of Zion's Church, Greensburg, Pa., in order to accept the call tendered him by St. Jacob's Church, Miamisburg, Ohio.

— St. Luke's Church, Nixen, Pa., was consecrated on November 26. Rev. Dr. J. I. Miller is the pastor.

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— St. John's Evangelical Lutheran Church, Wilkes-Barre, Pa., has received as a special Thanksgiving offering in memory of a departed son from Mrs. W. H. Shepherd a complete installation of electric lighting, with the necessary fixtures.

OHIO

— Rev. G. H. Schnur, Jr., assistant literary secretary of the Luther League, has accepted a call to the new mission at Chillicothe, Ohio.

— On November 26 Rev. W. H. Brown was installed pastor of Zion's Evangelical Lutheran Church, Doylestown, Ohio. Rev. E. L. T. Engers, by appointment of the president of the Synod, preached the sermon. A large and appreciative congregation filled the beautiful church. Rev. Brown has been in his new parish but a short time, and his class of 35 catechumens and large attendance at the public services each Lord's day are hopeful signs of the future for this congregation.

— The Rev. R. E. M. Engers of Toledo, Ohio, has received and accepted a call to St. Michael's, Marshallville, Ohio. His successor in St. Stephen's, Toledo, will be the Rev. B. F. Hoeffer.

MISCELLANY

— Rev. Dr. M. F. Troxell, D.D., formerly of Springfield, Ill., has accepted a call to the English Church at St. Joseph, Mo.

— Trinity Lutheran Church, at Crete, Ill., celebrated its fiftieth anniversary on October 29.

— Rev. John N. Lenker, D.D., was recently elected a theological professor in the Danish Trinity Seminary at Blair, Neb., and has entered upon his work.

OLD POINT COMFORT.

Six-Day Tour via Pennsylvania Railroad.

The first of the 1899-1900 series of personally conducted tours to Old Point Comfort via the Pennsylvania Railroad will leave New York and Philadelphia on Thursday, December 28.

Tickets, including luncheon on going trip and one and three-fourths days' board at Old Point Comfort, and good to return direct by regular trains within six days, will be sold at rate of $15 from New York, $13.50 from Trenton, $12.50 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to Ticket Agents; Tourist Agent, 1196 Broadway, New York; 4 Court Street, Brooklyn; 789 Broad Street, Newark, N. J.; or Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

Luther League

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

OFFICERS

E. F. Eilert, - - - - - - President, 578 W. 146th St., or P. O. Box 876, New York.

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Executive Committee

Composed of the President, General Secretary, Treasurer and the following members:

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Rev. H. F. Scheele, - - - - - St. Joseph, Mo.
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All communications regarding membership, constitutions, &c., should be addressed to the General Secretary.

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Pres., Prof. C. F. Peterson, - - Lindsborg.
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Pres., Rev. F. C. Krapf, - - - - Elizabeth.
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Luther League of Illinois.
Pres., Prof C. O. Solberg, - - - - Ottawa.
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Pres., R. C Counts. - - - - - Prosperity.
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Luther League of the South Atlantic Coast Region.
Pres., Rev. R. C. Holland, D.D., - Charleston, S. C.
Cor. Sec'y, Julian Smith, - - Charleston, S. C.

Lutaer League of Red River Valley.
Pres., Prof., E. D. Bosby, - - Moorehead, Minn.
Se'y Rev. L. S. Mavrick, - - - Hatton, N. D.

NEW YORK STATE.

— Since our last number the following contributions toward liquidating the Hymnal Committee indebtedness have been received:

Previously acknowledged	$59.00
Luther League, Holy Trinity, New York City	5.00
From $1 contributors	9.00
Total	$73.00

New York City

— The Luther League of New York City met in St. Paul's Church on November 19 and was well attended. A discussion as to the reasons for the small attendance at the annual Luther Day celebration on November 10 was participated in by pastors and delegates. It is hoped that this will stir up a greater interest in the work during the winter. A Nominating Committee was appointed to report nominees for the annual election in January. All Leagues are urged to elect their new delegates for 1900 at once.

— On Sunday, November 19, the West Side branch of the Y. M. C. A conducted a Luther service in its large hall which was well attended. W. H. Staake, Esq., of Philadelphia spoke on "The Influence of Martin Luther." The music was furnished by the Luther League Choral Union.

— It is to be regretted that our Luther League Choral Union, who have so ably officiated at many Lutheran functions, were not favored with a large audience at their annual concert in Assembly Hall on November 23. The programme was a musical treat and was greatly enjoyed. The work of this Union, under the able direction of Mr. Emmanuel Schmauk, is rapidly creating an appreciation for good Lutheran music and deserves encouragement. The chorus expect to render selections by well-known composers before the end of the season, and it is hoped will be greeted by large and appreciative audiences.

— A missionary box was sent to the Rev. W. G. Gettie of Steinaue, Neb., by the Women's Home and Foreign Mission Society of St. John's Church (Dr. Young) last week. The value of the box was $100.

Rhinebeck District

— Owing to the removal of Mrs. J. W. Lake, the president of the Luther League of the counties of Columbia, Greene, Dutchess and Ulster, to Pennsylvania Mr. James M. Reynolds

of Valatie was appointed president at the recent convention, and Miss Ora Cudney of Smith Landing was appointed corresponding secretary instead of Mr. Reynolds. This District League claims a membership of 516. The next meeting will be in Rhinebeck, N. Y., Rev. L. D. Wells, pastor.

— The Young Men's Society of Christ Church, Ghent, N. Y., Rev. E. A. Ottman, pastor, have contributed $40 toward repairing the interior of the church, consisting of removing the choir loft to the front of the church and raising the backs of the pews.

— The Young Men's Society of the Lutheran Church, Chatham, N. Y., Rev. M. G. L. Keitz, pastor, recently held a rally at which 50 were present. A very pleasant social time was enjoyed by all.

Albany and Vicinity

— A convention of Lutheran young people was called for St. John's Lutheran Church of Altamont, N. Y., to be held on Monday, December 4, 1899, for the purpose of organizing a new District League. It was contemplated that the new organization should embrace the territory lying along the line of the D. & H. R. R. and its branches from Albany to Binghamton, and every Lutheran Young People's Society, of whatever name, in this section of the State was urged to send one or more delegates. Two sessions of the convention were held, the first in the afternoon at 2 o'clock, the second in the evening at 7.30. Addreses to be delivered by Rev. M. J. Bieber of Binghamton, N. Y.; Rev. Wm. M. Baum, Jr., of Canajoharie, N. Y., and others. Further particulars next month.

— At the annual meeting of the Luther League of the Church of the Redeemer, Utica, N. Y., held on November 20, the following officers were elected: Pres., Eugene A. Hieber; vice-pres., Frederick Harrer; rec. sec., Clara Guelich; cor. sec., Flora I. Hieber; treas., Arthur Sautter. On November 27 the League gave an entertainment, which was greatly enjoyed by a large audience. The programme rendered consisted of familiar old songs and recitations. The Reading Circle, which has been recently formed for the purpose of reading and discussing the books of the Luther League reading course, has proved very successful.

Buffalo District

— On Thursday evening, November 9, the Luther League of Buffalo held its semi-annual convention in Holy Trinity Church. Mr. C. S. Grauer, the president of the association, presided. Addresses were made on "Martin Luther," "Early History of Lutheranism in America," by the Rev. Bachman, and "How to Improve Our Luther League Attendance," by Mr. Henry Ullmann of the Church of the Atonement.

— The Rev. F. A. Kaehler, D.D., of Buffalo, by special invitation, preached before the faculty and students of "Vassar" on Sunday, November 12.

— Mr. C. C. Grauer, assistant general secretary of the Luther League of America and superintendent of the Sunday school of the Church of the Atonement, of this city, was recently married to Miss Minna Ulbrich.

PENNSYLVANIA

Philadelphia

— Luther Day was celebrated by the Luther League of St. Luke's Church, Seventh and Montgomery avenue, by an address on "The Relation of Luther to His Times," by Rev. N. R. Melhorn. The meeting was very well attended. "Gustavus Adolphus, the Christian King," was the subject of an address by Rev. Geo. C. Loos, president of the Philadelphia Central Luther League, on November 27, 1899.

— Rev. R. W. Hufford, D.D., of Reading, Pa., recently delivered his lecture on "The Girls We Like Best" to an appreciative audience at Trinity Church, Germantown, Rev. L. E. Albert, pastor.

— Rev. N. E. Yeiser recently delivered his illustrated lecture on India in St. Matthew's, Rev. W. M. Baum, D.D., pastor. The young people of St. Matthew's have just shipped a large box of supplies to Dr. Pohlman for the mission at Muhlenberg, Africa.

— The Young People's Association of St. Mark's, Rev. Dr. Laird, pastor, is inviting Lutherans of Philadelphia to join two classes—one for the study of Old Testament history and the other for the practice of vocal music. Rev. Dr. Clay will lecture on the former subject every first and third Tuesday of the month, and Rev. Dr. Ohl will conduct the choral class every second and fourth Tuesday. The hour of meeting will be 8 p.m., in the lecture room of St. Mark's.

— At the annual meeting of the Bethlehem Luther League, held September 25, the following officers were elected for the ensuing year: Pres., Lewis E. Sauerwein; vice-pres., Arthur H. Keller; sec., Miss Mame C. Shuster; cor. sec., Miss Mary Brooke; treas., William A. Loos; organist, Miss Dora M. Preuthun. The second anniversary was held on Monday evening, October 30. Addresses were made by the president, Rev. N. R. Melhorn and Mr. Wm. C. Stoever, Esq., and an enjoyable musical programme was rendered. The secretary's report showed an increase of 12 members, the present membership being 71.

Northeastern Pennsylvania Central

— The fall convention of this League was held in St. Mark's Church, Scranton, October 26. The devotional exercises were conducted by Rev. C. E. Blethen of Gouldsboro, Pa. Mr. Geo. Allen, president of St. Mark's Luther League, extended the greetings. Rev. C. G. Spieker, president of the Central, responded. After roll call reports of the different committees and officers followed. Mr. E. W. Lemnitzer of the League of Holy Trinity, Scranton, presented a

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very full report of the State convention. A new feature of the convention was the statistical report by Rev. Ramer. The Central is composed of eight locals, having an active membership of 315. Six Leagues hold weekly devotional meetings and use the Luther League topics. Four of the Leagues have the reading course books. The devotional services at the afternoon session were conducted by Dr. J. I. Miller of Noxen. The first paper was read by Miss Magdalene Scheiterle of Gouldsboro on "How and Why We Should Pray." This was followed by the topic "Giving—Our Prayers, Our Service, Our Means," presented by Martin S. Swank, Hobbie. Both these papers were well prepared and all felt that the vital subjects had received much reflection. The discusion which followed emphasized still further the need of more cultivation on the part of our young people for edifying, fervent prayer. Miss Bertha Kantner of Wilkes-Barre presented an interesting paper on the subject of "Our Badge and Its Significance." At the evening session Rev. Dr. Hunton of Wilkes-Barre delivered a very able address on "The General Council and the Church." We believe that the convention was greatly benefited by the presentation of Dr. Hunton's address. There were upward of 40 regular delegates in attendance. The evening session was largely attended by the different churches in the city.

— On November 3 the opening lecture of St. John's League lectures for this year was delivered by the Rev. F. W. E. Peschau, D.D., on the subject "The Cemetery of the Sea."

Bucks, Montgomery and Chester Counties

— The State League has been invited to hold its next convention in Trinity Church, Norristown. The Luther Union and Luther League of Trinity Church and Luther League of Grace Church have unitedly extended the invitation.

— The Luther League of Spring City Church, Rev. A. B. MacIntosh, pastor, were the guests of the Luther League of Royersford, Rev. F. Kramlich, pastor, on November 16 and enjoyed the occasion very much.

— President Brown of the Central and Mr. G. W. Zimmerman, treasurer of the State League, are visiting a number of Lutheran Young People's Societies in this vicinity in the interest of the League.

— The Luther League of St. James' Church of Pottstown, at the semi-annual meeting, held November 8, elected the following officers: Pres., Ammon W. Hoffman; vice-pres., Jno. H. Rush; rec. sec., Miss Clara Bieler; cor. sec., Miss Sadie E. Miller; treas., A. S. Shaner.

— The Luther League of Grace Church, Royersford, have furnished the vestments and covers for the chancel and pulpit. The church has been thoroughly renovated and remodeled throughout. Rev. J. F. Kramlich is the pastor. The League celebrated its fifth anniversay on November 16.

— The Luther League of St. Michael's Church, Sellersville, was addressed on November 14 by E. Aug. Miller, Esq., of Philadelphia, the subject being the familiar words of the refrain of Kipling's famous recessional, "Lest We Forget." The speaker's remarks were listened to with marked attention and enthused the audience. On November 28 the same League had a large audience to listen to an address by Rev. R. B. Lynch of Dublin, Pa., on the subject of "Our Church, the Conserving Force in the World."

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The address was good and covered the duties of the true and working church, which the speaker said was not to be a place of attractions, but the fountain of the living Word of God in its purity. Such a church is exerting the great force in the world to-day; not the church with sensational attractions. This League is active and wide awake. Rev. J. H. Waidellich is pastor.

— An organ recital was given by Prof. Wm. Benbow, organist of Trinity Church, Reading, in Trinity Church, Norristown, on November 28, under the auspices of the Luther League of the church.

— The Luther League of St. Peter's Church, Stowe, Pa., at a meeting held on November 13, elected the following officers: Pres., Marcy Rutter; vice-pres., Howard Roth; rec. sec., Samuel F. Bair; cor. sec., Lettie I. Fritz; treas., Mrs. O. S. Fritz.

Allentown District

— The Young People's Association of St. Paul's Church, Catasauqua, held a very pleasant reception on November 22 at the home of Mr. and Mrs. James McCandless. It was given in honor of Miss Sallie McCandless, one of the members, who is unable to leave the house and, therefore, cannot attend the meetings. A very interesting programme was rendered.

Lehigh Valley League

— The Luther League excursion to Laury's Island in July netted the sum of $62, which will be devoted to mission work in the Conference.

— The Luther League of Christ Church, Hazleton, Rev. J. O. Schlenker, pastor, celebrated its fifth anniversay on November 14. Rev. J. J. Kuntz of Freeland gave an interesting talk on "What the League Can Do to Help the Congregation." Rev. A. O. Ebert of Audenried spoke on "How to Make the Luther League Meeting Interesting," and Rev. E. F. Ritter of West Hazleton spoke on "How to Advance the Scope of the Work." An interesting paper, giving the history of the League, was read by the secretary, Miss Carrie Weidenbach. A social gathering concluded the evening's programme.

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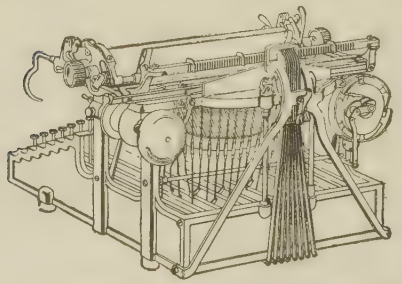

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Williamsport Central

— The Young People's Lutheran Alliance of the Lutheran Church of Montgomery celebrated the anniversary of the Reformation on Sunday night, November 19. It was an occasion that will long be remembered with great interest. Three very interesting papers were prepared and read on the Reformation, interspersed with hymns and anthems and other appropriate services. Mr. G. A. Frey's paper was on "The Causes which Led to the Reformation." Mr. N. E. Sterner's paper was on "Luther and the Reformation." Mr. D. W. Shollenberger's paper was on "The Results of the Reformation." It was a great pleasure to the pastor and the congregation to have three of the lay members present such an array of facts on a subject of such great importance to our beloved Lutheran Church.

— The Junior Endeavor Society of St. John's Church, Belleville, Pa., recently presented a beautiful adjustable reading desk to the congregation. Mrs. D. W. Bair, the pastor's wife, is the superintendent.

— The Christian Endeavor Society of our Church at Center, Pa., belonging to the McAlisterville charge, Rev. J. C. Reighard, pastor, recently furnished five beautiful hanging lamps for the church, which was rededicated on October 22.

OHIO

— The fourth convention of the Miami Valley district of the Ohio State Luther League will be held December 27 at Ellerton, Ohio, Rev. V. B. Christy, pastor *loci*. Each Young People's Society of the Lutheran Church is entitled to six delegates. Inform the pastor *loci* as to the number you will send.

ILLINOIS

Chicago

— The officers of the Luther League of Illinois met October 10 at the Sherman House, in Chicago. Of the Extension Committee Messrs. E. R. Jacobson and Sander Anderson were present. Of the Executive Committee Miss Vesta

E. Severinghaus and Rev. F. L. Sigmund. Of the other officers C. O. Solberg, S. H. Holstad and W. A. Peterson. Mr. M. C. Olson, secretary of the National Luther League, and Mr. C. R. Driever, president of the Chicago District, were also present. The session was actively spent in discussing plans for the coming year.

— A committee has been appointed by the Synod of Central and Southern Illinois to district and organize young people's work in the communities reached by the Synod. The members of the committee are Rev. F. L. Sigmond, Carthage; Rev. Ezra Keller, Hillsboro; Rev. J. G. M. Hursh, Cairo.

— At the Illinois Christian Endeavor convention, held at Rockford October 19-21, a Lutheran rally was held in Trinity Church, Rev. H. M. Bannen, pastor. The following addresses were delivered, Dr. Holmes Dysinger presiding: "The Relation and Duties of the Young People's Society;" 1, "To the Church with which It is Connected," by Rev. J. L. Kauffman, D.D., Lena, Ill.; 2, "To the Great Family of the Lutheran Name and Faith," by Prof. C. O. Solberg, Ottawa, Ill.; 3, "To Other Christian Denominations," by Rev. W. H. Hartman, Forreston, Ill.; "Fundamental Principles of Young People's Societies," by Miss Ada Strock, Sterling, Ill.; "Permanent Factors in the Young People's Movement," by Miss Sophie Andrus, Dixon, Ill.

MARYLAND

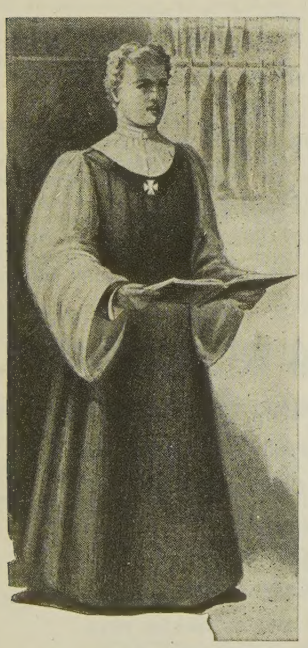
— The Luther League of St. John's Church, Hagerstown, which was organized September 16, 1896, now numbers 64 members. They are steadily growing in numbers, the attendance is good and the meetings interesting. Many who three years ago could not be induced to take part in the service of the Luther League now lead the meetings with encouraging results. They recently voted unanimously to give $100 to the Sunday school improvement fund, and also $10 to the Deaconess Home in Baltimore, Md. A choir consisting of 15 ladies and gentlemen was organized and special music is now rendered at the meetings.

IN THE SOUTH

— The anniversay of the birth of Martin Luther was celebrated by the Lutheran churches of Louisville, Ky., in a union service at the First English Church on November 12. A large congregation was present. The Liturgical service was conducted by Dr. S. S. Waltz. Prayer was offered by Dr. G. A. Bowers. The meeting was held under the auspices of the Louisville Luther League, of which Mr. E. S. Quest is president. Brief but interesting addreses were made by Dr. H. K. Fenner on "The Land of Luther," by the Rev. F. M. Porch on "The Books of Luther," by Rev. E. G. Howard on "The Songs of Luther," by the Rev. G. W. Getter on "The People of Luther" and by Dr. T. A. Himes on "The Church of Luther." In these several addresses the life, work and character of the great reformer were ably portrayed. The services closed by singing very heartily Luther's battle hymn, "Ein Feste Burg."

— At the Southern conference of the Virginia Synod, held in Bethlehem Church, Augusta County, Va., October 24-27, the topic "The Benefit of Young People's Societies In Our Congregations" was discused and opened by Rev. E. A. Shenk, who spoke of such societies as a benefit.

— On November 1 a Luther League was organized in the Evangelical Lutheran College



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Church, Rev. Chas. K. Bell, pastor, at Salem, Va. Much interest is manifested and the move is in the right direction. Pastor Bell favors a State organization, which may prove very helpful to the Church.

— Three young men, all members of the First Lutheran Church of Louisville, Ky., Rev. S. S. Waltz, D.D., pastor, were ordained at a meeting of the Olive Branch Synod recently held in that church.

IN THE WEST

— Rev. W. L. Hunton of Wilkes-Barre, Pa., recently addressed the Luther League of the English Lutheran congregation at Racine, Wis. This congregation is without a permanent pastor, depending on supplies from the Chicago Seminary, and worship in the Y. M. C. A. hall. About 50 attended the meeting.

CONNECTICUT

On November 16 a Luther celebration was held by the Luther League of German Lutheran Trinity Church of New Haven in Republican Hall. The celebration took the form of a reception to the members of the Luther League of Central Connecticut and proved to be successful in every way, about 250 being present. The meeting was opened by a short business session of the delegates. At this meeting methods of improving the finances of the League were discussed and a plan adopted which it is hoped will bring about the desired result. It was decided to continue the subscription to the LUTHER LEAGUE REVIEW. The treasurer was authorized to pay the annual dues to the National League as soon as the state of the treasury will permit. The Committee on Extension reported that the Luther League of Ansonia will probably join the State League soon. It was voted to hold the next meeting in February at the Swedish Bethesda Church of New Haven. At the conclusion of the delegates' meeting a fine banquet was served by the young ladies of the German Lutheran Trinity Luther League. During the repast an excellent musical programme was rendered by the choir. Interesting and able addresses were delivered by Rev. Timm on "What Luther Has Done For the Young People" and by Rev. Enstam on "What is a Lutheran." Mr. C. F. Gutbrod directed to the young people present a stirring appeal to remain true to their Church.

— The Luther League of German Lutheran Trinity Church, New Haven, will conduct during the winter a course of lectures which will differ in some of its features from similar courses held in previous years. Admission is to be free, but at each lecture a collection is to be held, which will be devoted to some worthy mission cause. The first lecture was held on November 10 by Rev. G. C. Berkemeier, and the proceeds, about $26, were given to the Wartburg Orphan Home of Mt. Vernon, N. Y.

— The Young People's Society of the St. John Swedish Lutheran Church, New Haven, Conn., held a Gustavus Adolphus festival on November 10. The programme consisted of musical and vocal solos, recitations and an address by the Rev. N. P. Sjostrom of Springfield, Mass. The Swedish Quartette Club rendered several selections and added much to the entertainment of the evening. About 300 members and friends were present.

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The Juniors' League

ADDRESS ALL COMMUNICATIONS INTENDED FOR THIS PAGE TO REV. C. ELVIN HAUPT, GRACE PLACE, LANCASTER PA.

HERE is a good idea. In the election of officers of every State and Central organization of our League there should be one good active member chosen as "secretary to the Juniors," or by some similar title known. This would enable the League itself to remain in touch with the younger workers, help them to feel an interest in the work of the League itself, and insure to the future of many congregations the gift of a strong, devoted and true corps of workers, male as well as female.

It is proper to emphasize the advantage of having our young people attend Lutheran schools and colleges, prepared especially for them and maintained at much expense to provide for their education. In this way our young people will always remain in harmony with the Lutheran Church and faith; a faith that dare not be lost to the world.

Though it may not be possible or profitable for all our Juniors to attend the convocations of church organists and musicians, it would certainly be a wise thing were our Junior Leagues to devote attention to the music of the church. In some places part of the programme of each session is devoted to learning and singing a hymn; not a mere childish affair, but one of the standard-bearing hymns, that will lead the soul to duty during all the march of life. We know a League of Juniors whom it is an inspiration to hear sing the grand old songs of Zion.

It is highly important that the Juniors be given an opportunity of attending the public services of the house of God. That they are expected ought to go without the saying.

Do not expect too much of the Juniors. Bear in mind that they are only very young people, and are not as yet capable of the most thorough work. Needing guidance, no one is better able to aid them than their church.

Dr. Krauth used to say that to allow the children to do as they please without guidance and aid is practically to give them over to the devil at the most critical period of life.

Those desiring sample copies of a constitution prepared for the use of Junior Leagues may obtain them on appliaction to the Rev. C. E. Haupt, Grace Place, Lancaster City, Pa. They will be found useful where no other than a Junior League has been formed and suggestive in any case.

It should ever be borne in mind that the great object of the League is the bringing of young souls now in the schools of the Church and elsewhere into full communion with our Lord Jesus Christ, by an intelligent membership, and holding them together steadily in the fold of the one great Shepherd of the flock, the Church of the living God.

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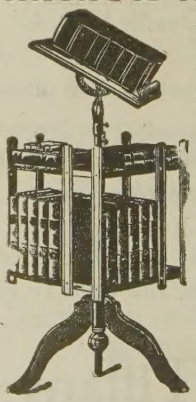

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